Chapter -I: The concept of the Supreme Reality

No./FN/C-C-V Nos. in the Bhagavatam

1. 239. IV,11,23 अन्यक्षाम्यं नानासाक्षातूदवरसम् ।

2. 216. VI,9,33 कः नमस्तेदवर भवनारामण वातुरुद्वादिपुष महापुष्पाग्न मेधार्दार लोकाकाम सहस्रवर लोकाताश्च परमपरमपकालातः।

3. 263. VI,4,32 अतीती नानान्तः च वसुनिश्चेष्ठ्योपनिपदित्वमः।

4. 277. I,2,11 वदविन वर्तिकक्षितार्थं नमस्तशुद्ध्रः।

5. 295. V,12,11 जातु विभुजर्त वर्तिकक्षितार्थं तवोहिनी सत्यम्। प्रकाशं प्रतात्मं नमस्तेदोवं वदविन वर्तिकक्षितार्थं।

6. 290. III,32,26 जाताय परं प्रश्नातुस्तव चुलान।

7. 294. III,28,41 स्त्यो परम्परश्चालनकृतार्थिविनयजयत।

8. 275. VI,16,51 अहं व वर्ष्यांगन ज्ञातस्तव चुलान।

9. 317. IV,9,15 वज्जित्वमपरहितेदादिसुद्ध्रः अलोकात्मर्चितं सत्यम्।

10. 206. II,6,39 विभुजस्तव वदविन वर्तिकक्षितार्थं।

11. 192. V,11,13 वज्जित्व आलोकात्मर्चित: स पुरुष: साष्ट्रविध्वंशितः।

12. 245. X,14,23 पुरुषान सत्यम्।

13. 265. IV,31,18 तेनेशदानस्तवार्थिविनयजयत।

14. 298. IV,11,26 एव भूतवत्सूत्रानं भूतवत्सूत्रानं।

15. 190. II,7,47 विद्याविद्याविद्यायेन।

16. 264. VI,4,30 विद्याविद्यायेन।

17. 274. IV,31,13 विद्याविद्याह विद्यायेन।

18. 210. I,1,1 विद्याविद्याह विद्यायेन।

19. 215. X,2,26 विद्याविद्याह विद्यायेन।

20. 233. VIII,12,7 विद्याविद्याह विद्यायेन।

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<td>21.254.</td>
<td>मृ,२१,१३ x:२७,२४</td>
<td>आला हेकोः स्वयंमीत्विनिर्देशनो निरुचो गुणः।</td>
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<td>22.246.</td>
<td>वर्गीयः विषयदिवसी निर्णयं पति विषयांदी विषयांतः आनुवादः।</td>
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<td>23.321.</td>
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<td>नामप्रमः प्रातादुपासरातरः।</td>
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<td>24.317.</td>
<td>II,6,38</td>
<td>स एह आत : पुष्च कलये सुजलपः।</td>
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<td>25.255.</td>
<td>नामाभिन्नाः मनोभवानाः संविष्टिः स पारं च॥ ८॥</td>
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<td>26.258.</td>
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<td>आवेदनवेदनमुरुगः नामदयालसत्तमः।</td>
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<td>27-29.197.</td>
<td>II,10,7-9</td>
<td>आला निरोधः नाविकायतायाः।</td>
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<td>30.</td>
<td>III,27,11</td>
<td>सतो ब्रहमस्य ब्रहमात्माः।</td>
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<td>31 308.</td>
<td>I,11,7</td>
<td>पावास नसल भवं व्यक्तिभावन स्मृयं मायाय सुविना: विची।</td>
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<td>32.310.</td>
<td>II,3,10</td>
<td>अकाम: सर्वकामो वा मोक्षकाम उदारायः।</td>
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<td>33-34,366.</td>
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<td>यहुद्वैतिन्यायमृतिस्यविवेकस्य बहुविद्यमानम्।</td>
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<td>35.389.</td>
<td>VIII,12,8</td>
<td>संस्कार न वस्तुस्तववोपलोक्यायासे नालोकोन्येदाड्यकिपये॥ ३३॥</td>
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<td>36.377.</td>
<td>VII,9,48</td>
<td>जनयुयुमुखतवज्जितत्वात् प्राणेषु सन्तानं निरुड्ध्व।</td>
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<td>37.392.</td>
<td>X,14,18</td>
<td>अदेवं तत्तृत्तिथ्यविं मयं न ते गायत्रिामादिरितः-मेनदेवि प्रथमं भगवानुपायं कलसा अधिष्।</td>
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<td>38.396.</td>
<td>VII,9,31</td>
<td>त्वा कः सदयदीशं गणारात्माः वायुप्रविधितं धुमार्गं।</td>
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<td>39.399</td>
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<td>40.448</td>
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56.557. | IX,24,58
57-58.616. | X,84,32-33
59.637. | XI,11,28
60.675. | X,33,37
61.648. | X,14,20
62.684. | VII,9,37
63-65.620. | I,16,26-28
66.627. | VII,9,27
Chapter - II: The concept of Soul

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<td>7.881.</td>
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<td>9.913.</td>
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<td>10.914.</td>
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<td>11.762.</td>
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<td>12.875.</td>
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<td>13.1001.</td>
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<td>14.961.</td>
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<td>15.1002.</td>
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<td>16-21.965.</td>
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एवं स्वयं हिं तिंगमि विवृत्तः स्तोतरसीमयः।
एव बैक्यम् तु जीव इत्यादिन्तः॥४॥
सवां तुदतीमवर्त्त्वातः सवां परिदत्तवसीमयः।
दः प्रत्यत न पैदेन्तुभु चाविनाधिकारणमितः सुभो स्वलभः स्मातः॥२॥
एकः सुङ्गाः स्वाध्यात्मिनमुपनुषद्वात:।
सवांगोदभावः साधी निषेधांकान्ताः॥३॥
एति नित्योद्योगः सुङ्गाः स्वाध्यातः।
आत्माभावायोगाधिकाराय चुँ तिः प्रकृतः॥४॥
एकः स्वाध्यातः स्वाध्यातः।
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आत्मावायोगाधिकाराय चुँ तिः प्रकृतः॥१०॥
एति नित्योद्योगः सुङ्गाः स्वाध्यातः।
आत्मावायोगाधिकाराय चुँ तिः प्रकृतः॥११॥
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| 22.977 | III, 23, 56 | नेह यत्कर्म समाप्तं न विरागाभि कर्घे। ॥ ॥
| 23-24.973 | I, 2, 9-10 | नार्तकस्य कर्ममात्रं कामी लाभाम हि स्वतः। ॥ ॥
| 25.976 | I, 2, 8 | यथा: स्वनुषित: पुरां विसंहस्यनन्तरस्यु यः। ॥
| 26-27.1007 | XI, 11, 6-7 | शुभाविचारोऽदृश्यता शरायती शरूः च वृक्षे। ॥

नामांकनः संविभागो द्वृत्तपञ्च वचाहं।

तेषामदेवतापूजा: स्वर्याः नृऽ विशेषः।

श्रवणं कौतृकं चास्य स्वर्णं महताः गते।

सेवयानन्तिदौँ जरुपालसमस्यम्।

नृणामयं परो धर्मं सर्वाशं समुदाहरत।

प्रिस्तालश्रवणान् राजन् सर्वास्त्वा चैतन्युपसन्ति।

न है यत्कर्म समाप्तं न विरागाभि कर्घे।

न धैर्यवद्देशवते जीवानन्दी मूतो हि सदा।

नार्तकस्य धर्मकार्यस्त कामी लाभाम हि स्वतः।

कामस्य पैप्रतिदिनोऽर्थै जीवेत वाक्ता।

जीवस्य तत्तचिज्ञाता नार्थो येकेख कर्ममिः।

यथा: स्वनुषितः पुरां विसंहस्यनन्तरस्यु यः।
Chapter - III : The Bhagavatam Sadhana

No./FN  C-C-V Nos.
in the Bhagavatam

1.1073. XI,2,36 कानेन वाचन कन्फिक्षनेवा अर्द्धवाक्यतमा वानसपत्त्वावसाया ।
मोहिते वद्यदेह तस्यन तवत्त्वाद नात्सथायते सम्पर्येष्टु ॥११५॥

2.1098. III,27,28 अन्तःप्रक्तीमुद्धारां भक्षादेवन पुरस्व ।
नित्येर्या स्वसंस्कारेण कालविपर्ययो चद्यायम् ॥२८॥

3. IV,11,14 अभ्रमने प्रवाहित पुरस्ते प्रकृतेऽपुष्ये ।
विभुजो जीवनिन्दुको ब्रह्म निर्वाचनमुवर ॥१४॥

4.1097. VIII,16,61 त तव नियमया साधन्य एवं च चतुर्वत्ता ।
तथा दाने क्रिया यथा चेन तुव्र्यव्यधीवेनः ॥१६॥

5.1095. III,13,13 भेष्यं न तुहो भक्षजान् तपस्यर्यो बनादनं ।
तेषां नामं हस्यार्थ चद्यायम् नात्तुः स्वस्च ॥१३॥

6.1143. X,80,34 नामक्रियाव्राजितं तस्यपरमेष्टं ।
तत्त्वेष षववृत्तां गुरुस्वरूपस्य च च ॥१३॥

7-11.1173. XQ,1,29-33 कृष्णलुक्तृस्तृस्त्रब्रह्मांस्वतं। तत्त्ववेदनविषयम्।
सत्त्वारोहितविषयम् संस: समस्याकारः ॥२९॥
कामिरकालेदानो युगुः शुचिरसंज्ञानः ।
अन्नोहो मित्रसुलक्षणः सिंहो मच्छयो मुनिः ॥३०॥
अपमानो गणितना शुचिन्यात्मकवर्गः ।
अमानी मानद: कत्यो जानू: कार्यक्षक: कारणं ॥३१॥
आज्ञायेवङ्गमनं दोषान् मन्वाङ्गविरुध्यानि स्वकारः ।
धर्मां संवर्ज्य व: सवर्जन मा चंडेत त सवर्जनः ॥३२॥
झालझालायुः ये ये मा यास्तं शास्तम्य यादुः ।
बन्धनः संकटायेवमे ये ये चंड्यं मा शताः ॥३३॥

12.1184. VI,17,31 व्यासुदेवे भवानां भोलिकुचुवता नृणाम् ।
झान्नारविवेदनार्यणं तेह कर्तव्र भ्यासावः ॥३१॥

13 1198. VIII,16,49 वायुदेवदशानां दोषानुवाचारात्मा ।
अहिष्टं सयवृत्ताना वायुदेवपरायणः ॥४९॥

14-15.1213. VII,12,9-10 नवगः प्रचारा भानु श्रृवाच्यवाम: पुष्यन् ।
सुतामपि रहो ज्ञानदन्ता वायुद्वविवृहः ॥१९॥
कल्पितवाक्यतमा वायुद्वविवृहस्यः ॥३२॥
हैति बादनव्यथेत वत्ते बुद्ध विपर्ययः ॥१०॥

16.1232. III,25,27 असेख्यार्यं प्रकृतेऽपुष्यं झानेन ईशरायविरुध्यथेन ।
योगेन मन्यानित्यं च भक्तवा मा प्रत्यगात्मनिमित्तारुः ॥२७॥

17-18.1232. III,27,21-22 अनिन्दित्वमित्येन स्वपर्ययायात्माना ।
तीव्राच मृगि भक्तवा च ज्ञात्सयुग्माय चिरकास ॥२५॥
झानेन दृष्टित्वेत ईशरायेन महिमवः ।
तपोरुपेन योगेन तीव्रेक्षायामानन्तवः ॥२३॥

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Chapter - IV : Karma-yoga

No./FN   C-C-V Nos.
in the Bhagavatam

1.1266.   IV,29,49  ...

2.1225.   I,5,35  

3.1348.   VIII,5,48  

4.1367.   X,84,35  

5.1414.   VII,13,3  

6-7.1415.  XI,18,20-21  

8.1440.   X,40,6  

9.1426.   XII,13,18  

10.1352.   VIII,1,15  

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<tr>
<td>1.1448</td>
<td>XI, 28, 18 ज्ञान विवेको निगमस्तध्य प्रत्येकोपमविन्यासम्।</td>
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<tr>
<td>2.1462</td>
<td>VII, 15, 9 एके अर्थमायोऽयं जान्नो ज्ञानो वहत्विचाराः।</td>
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<tr>
<td>3.1449</td>
<td>XI, 19, 14 नववर्तक एवं श्रीरं पावानः पृथ्वी ये ये।</td>
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<td>4.1466</td>
<td>VII, 13, 4 परमेदालम्बो विधोऽरे सदस्तोलये।</td>
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<td>5.1488</td>
<td>VII, 7, 23 देहस्तु सर्वसंघातो जगत् तस्यूर्विविधं द्रिष्टि।</td>
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<td>6.1532</td>
<td>IV, 22, 21 शालेश्वीब्राचेऽसुभिको शुंकं केमत्य सर्वश्रीविपुष्टेन हृदः।</td>
</tr>
<tr>
<td>7.1530</td>
<td>XI, 21, 18 वहो यो निक्षेपं निमुखे तत्स्वरः।</td>
</tr>
<tr>
<td>8.1535</td>
<td>III, 12, 19 एव धनं नृणां क्षेत्रं सोकोनाहस्यः।</td>
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<td>9.1506</td>
<td>VIII, 1, 10 आयातायायामिद विषव यथा किंचिंजग्नाय बगात्।</td>
</tr>
<tr>
<td>10.1544</td>
<td>III, 32, 32 ज्ञानोयम जग्नात्मो नैण्णु: तथावलक्षणः।</td>
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**Chapter - V : Jnana-yoga**

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Chapter - VI : Bhakti-yoga

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<th>No./FN</th>
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<tr>
<td>1.1564</td>
<td>29,50</td>
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<tr>
<td>2.1580</td>
<td>25</td>
</tr>
<tr>
<td>3.1581</td>
<td>XI,20</td>
</tr>
<tr>
<td>4-5.1733</td>
<td>XI,14,23-24</td>
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</table>

Verse 1:1564:

Verse 1:1580:

Verse 3:1581:

Verse 4-5.1733:

Verse 6.1591:

Verse 7.1593:

Verse 8.1609:

Verse 9.1611:

Verse 10.1617:

Verse 11 1623.

Verse 12.1631.

Verse 13-17.1665:

Verse 18.1692.

Verse 19.1729.

Chapter - VII: The Auxilliary Yogas

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<th>No./FN</th>
<th>C-C-V Nos.</th>
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<tr>
<td>1.1755.</td>
<td>XI,23,46</td>
<td>दान स्वामिन निन्यो यमः शुद्धः च यमाणि च सदानि श्रवे पंतोनिनिहलस्यानात: परो हि योगो मनसः समाखि।।46।।</td>
</tr>
<tr>
<td>2.1756.</td>
<td>XI,14,27</td>
<td>विचारान् प्रयत्तिः विचयेऽु प्रवश्ये।</td>
</tr>
<tr>
<td>3.1754.</td>
<td>XI,23,61</td>
<td>समादुत् सयोलस्ता सर निग्रहां नन्दो विषय।</td>
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<tr>
<td>4-7.1762.</td>
<td>III,27,6-9</td>
<td>वर्गतियोगपूर्ववसवः योगानिविदः।</td>
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<tr>
<td>8 1798.</td>
<td>XI,14,46</td>
<td>भ्रांचन्यं मैत्रेन स्वस्यं स वल्लिस्साः।</td>
</tr>
<tr>
<td>9.1821.</td>
<td>VII,10,9</td>
<td>विनुम्भिति यदां यानम् मानो मनसि निवलान्।</td>
</tr>
<tr>
<td>10.1831.</td>
<td>IX,9,49</td>
<td>वत् तद भ्रष पर सुभ्रमणूस्तु सुभ्रकल्पितम्।</td>
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<tr>
<td>11.1835.</td>
<td>VI,4,28</td>
<td>वणवान् वानुदेवेऽवं गुणां हि सत्त्वाः।।49।।</td>
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<tr>
<td>12.1841.</td>
<td>VII,7,21</td>
<td>स दे यमानिनिवियोगपूर्ववसवनिविद्युभिः।</td>
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Chapter - VIII : The concepts of the *Summum Bonum*

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<td>1.1899.</td>
<td>IV,13,34</td>
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<td>2.1937.</td>
<td>XI,18,22</td>
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<tr>
<td>3.1977.</td>
<td>III,27,29</td>
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<tr>
<td>4.1947.</td>
<td>II,10,6</td>
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<tr>
<td>5.1949.</td>
<td>I,3,33</td>
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<tr>
<td>6.1964.</td>
<td>XI,5,47</td>
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<td>7.1967.</td>
<td>III,28,42</td>
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<td>8.2021.</td>
<td>IV,28,42</td>
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<td>9.2022.</td>
<td>X,87,31</td>
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Chapter - IX : Parabhakti

No./FN

C-C-V Nos.
in the Bhagavatam

1-2.2059. III,29,11-12 कथाः सुहितानेष पापि सर्वसंहाशे।।
यनोमिततिविविधना यथा ग्रन्थान्तरोऽथैते।।
लक्षण भिक्षुमत्वम् ग्रंथिणिः कुंडारम्।।
आदुक्क्वविक्षिता या भक्तं पुःस्वते।।

3.2090. X,31,15 अहं त्रुष्टं भवानं कांगनं हुःतः गुणोऽथैते लाभसंहाशे।।
कुटिलकुषलं श्रीपुलं च ते वर वृद्धान्तं ज्ञासकृतं दृश्यम।।

4.2102. X,46,4 तव भगवत्ता साक्षाय सदर्शं त्यञ्जङ्गितम।।
मामेव दृश्यं प्रेस्वात्मां भनसा गतो।।
ये तत्त्वलोकःक्षणं चदर्शं वात्रु विप्रयाहम।।

5 2145. IX,4,58 साप्तवो हस्तरं नस्तो साप्तवं हस्तरं तवः।।
सदनुदाते ते न चार्यते नाते तेषां मनोग्य।।

6 2146. XI,14,17 निभित्वान मः पुनरंस्त्रेतरं शान्तं श्रीनांगसिकिंगाभिवक्ता।।
कारणास्तत्वोधियो दुःशितं यथौ तन्त्र्येन्द्रं न विदुः सुपं मय।।

7 2149 IX,4,63 अहं चक्षुसवर्णानी दृष्टव्यम् हस्त्र प्रिजः।।
तात्त्विगुर्गृह्वादे शरीरः ग्युर्गुर्गृह्वाधिनाश्च।।

8-9. X,9,13-14 न चानामुन बहिर्वृत्त्व न पूर्वं नाथ चापयते।।
पूर्वायं बहिर्वृत्त्वं थो भज्ज च।।
तं मत्वाज्ञ्ञानस्वयम् चर्मवृत्त्वं भावः।।
गोपिकोऽसुसै दाना चतुष्पत्रः प्रकृतं वचा।।
SOME PHILOSOPHICAL CONCEPTS AND THEIR APPLICATION IN SRIMAD BHAGAVATAM

By Himanshu M. Vaidya
Subject: Synopsis of the thesis for the Ph.D. in Philosophy titled 'Some philosophical concepts of Srimad Bhagavatam, and their practical application', to be submitted at the M.S. University of Baroda by Himanshu Vaidya under the guidance of Dr. N.J. Vyas, Professor of Philosophy.

The Bhagavat Dharma, which is believed to have established its identity in the 3rd cent. B.C., got crystallised by the end of the first millennium of the Christian era. S.B. although a late work with compared to other works of the Bhagavatism such as the Mahabharata, Harivamsa, Visnu Purana, Pancaratra Agamas etc., acquired prominence soon after its final redaction. Its impact on the religion and various cultures of India is evident from its influence on Alvars in particular and the post-Ramanuja Vedanta schools in general. The Bhagavat Dharma, owing to its eclecticism, has been absorbed in parts or in totality, by most of the sects of Hindu religion irrespective of the land of their origin. With Madhva, Vallabha and Caitanya popularising S.B., the fame S.B. spread not only all over to the south, the east and the west of India, but also surpassed the other literature of the Bhagavatism. Eclectic in nature, the text proved its universal appeal by spreading not only all over India in a very short time, but also attracted the western scholars such as Burnouf to introduce its translation in the Europe.
The universality that S.B. preaches in regard to philosophy as well as religion, that is to say in regard to ideas and practice, justifies the in-depth study of the book. The universal attitude of S.B. is pronounced in its metaphysical, ethical, epistemological, and psychological ideas regarding God, Man, and the world.

In addition to this universality, the emphasis of S.B. to take its philosophy to practical level has set it apart from other books of the Bhagavatism. The ability of S.B. to make the sublime philosophical principles understandable and practicable in all terms naturally attracts the sadhaka to carry out its in-depth study.

The bhakti doctrine that S.B. professed has changed Man's approach to the Divine. The Infinite is brought to the level of the finite in the form that the finite may find easy to communicate with. The Christianity also professes similar kind of devotional attitude towards 'the Son of God', but a detailed map for cultivation of such devotion as presented in S.B. is hardly to be found in any other scripture of either Indian origin or belonging to other religions. This has made S.B. a scripture for the sadhakas.

Moreover, S.B. goes on to lead this personal attitude of an aspirant of the beatitude to the level of Supreme Devotion (Para-bhakt), the concept that is unique to the Bhagavatism and finds a special place in S.B.

The religion as preached by S.B. not only the leading light unto the aspirant who look for spiritual values over and above the mundane life, but also promises the value-based life on the basis of vedic traditions to the relatively worldly-minded people thereby improving the overall social structure and the quality of the individual life.

Indeed, there have been several valuable researches on S.B. in the modern times apart from the classical studies carried out on the text by the acaryas of various vedantic schools. 'The Philosophy of the Srimad Bhagavatam' by S. Bhattacharya, 'A critical study of the Bhagavai Purana' by T.S.Rukmani, 'The Bhagavat Purana-a literary study' by S.S.Prasad, 'The Advaitic Theism of the Bhagavat Purana' by D.P.Sheridan, 'Bhagavat Purana: A linguistic study' by
A S Biswas, 'A study of the Bhagavat Purana or Esoteric Hinduism' by P N Sinha, 'On the Archaism of the Bhagavat Purana - Krishna: Myths, Rites, and Attitudes' by J A B van Buitenen, 'Viraha Bhakti: the Early History of Krishna Devotion in South India' by F Hardy, 'Srimad Bhagavat tattvajnana' a research in Gujarati by Gita Mehta are but a few of the valuable modern researches on S.B. In addition to the academic works, there are a vast number of books written in vernacular by various learned 'kathakaras' as well as 'panditas', which, however, may not be considered as research works in the strictest sense.

The academic researches as mentioned above concentrate either on the philosophy of S.B. or highlight a particular aspect of the book as their respective titles suggest. Although some of those researches provide us with basic insight in the practicability of the philosophy of S.B., which appears to me to be one of outstanding characteristics of S.B., none of those have explored it in a way that could benefit alike the laity and an advanced adherent of the religious life. Proof of the pudding lies in eating. Philosophy finds meaning only if it is practicable, and practicability in regard to a philosophy is complete only if it is universally applicable. The basic parameters of philosophy, viz. practicability and universality are, in fact, the drivers behind the creation of S.B. as is explicit in the very first question of the King Parikshit to Sri Suka: What a man encountered with death should do? The Bhagavatam searches for an answer to the problem that concerns every single human being. The answer aims at changing the course and destiny of human life, hence it is thoroughly practicable.

These are among the major drivers, which induced me to the present study. It is my endeavour to bring out the principles of practice from the philosophy of S.B. as understood by me with help of the works of my predecessors. I do hope that my effort would benefit both, the academia and the seeker of values in life. Additionally, the study also provides a succinct support to modern man's search for the religion that spontaneously penetrates to the core of his being.

The synopsis of my effort is attached herewith.
Following is the synopsis of my thesis.

As any research work demands in 'General Introduction', I present the historical survey of Srimad Bhagavatam (henceforward 'S.B.') with a special reference to vaisnavism, S.B. being considered as one of the most important text of vaisnavism. Following topics have been surveyed in the General Introduction:

1. The epic literature
2. The Bhagavatism
3. The antiquity of Bhagavatism
4. Date of S.B.
5. Author of S.B.
6. Characteristics of S.B.
7. Contents of S.B.
8. Commentaries on S.B.
9. Narayana - Vasudeva - Krsna development
10. S.B. as a book of Krsna saga
11. Overview of my study

A philosophical study usually requires to delve into the nature of three main topics: the Ultimate Reality, the world, and Man; it studies their inter-relationship as well. The four main branches of knowledge take up the study of these topics, viz. metaphysics, epistemology, psychology, and ethics. My study of S.B. also discusses the main issues of these four branches of knowledge. The study is divided into three parts, each discussing one of the three topics as mentioned in the title of the study. Part-1 discusses the philosophical concepts such as the concepts of God and maya, creation and Man, that is, Man's place in the world and his relationship with it; these obviously necessitate the study of metaphysics, psychology, and ethics. Lastly, the various concepts of emancipation or summum bonum are discussed, because faring the path requires the clearly
defined goal. Part-2 discusses the praxis on the basis of the concepts mentioned in Part-1. The paths of sadhana traditionally accepted in the Indian philosophy such as Jnana-yoga. Karma-yoga and Bhakti-yoga are discussed in adequate detail. The well-known auxiliary paths of Raja-yoga and Tantra-yoga are also discussed and their place in Bhagavat Sadhana is analysed. Part-3 discusses the universal appeal of the Bhagavat Dharma, that is, the potential of its being a universal religion. It also contains a note on the criticism of S.B. The conclusions try to establish the universal approach that the Bhagavat religion propounds. If some unimportant aspects of the Bhagavat religion, which are but natural effects of time and place, are husked apart then, it presents totally a universal perception of the supreme reality, and Man's relationship with It as well as with the world.

PART-I

CH-1, the concept of God: The sole objective of S.B. is to draw man to God; hence, God is described in such a detail that almost every single concept of God as conceived by the vedic and non-vedic religions is considered in one or the other way. Furthermore, the text being among the latest of the chief scriptures of Indian religion, it has successfully attempted to reconcile every concept of God as conceived in different times by different people of the land. This reconciling attitude puts S.B. above most of the scriptures of Indian Thought presenting a universality that the mankind is in dire need of.

S.B. idea of God is a melting pot of the ideas about God that all religions conceive to the exclusion of others. God is the origin of everything, the substance of everything, and the end of everything. He is the transcendental reality, as He is the absolute above all other existence. He is immanent as the material as well as efficient causes of the creation; He is the final cause of the creation as well. God, again, can be approached both as personal and impersonal, as having a form and without form. God can be worshipped in any form that inspires the idea of divinity in the mind of a worshipper. Thus, God can have innumerable forms. The idea is rooted in the upanisadic dictum of 'all is God'. In fact, the aim of the Bhagavata praxis is to see God in everything- 'sarvam Visnumayam jagat'.
The creation with its contradictory experiences of good and evil, knowledge and ignorance etcetera conflicts with the transcendental, veracious and divine nature of God. The dualism is resolved with help of a relative reality of *maya*. *Maya* has always occupied a mystic place in the Indian Thought. Its meaning has ranged from 'magic' to a consort of God, the Supreme Reality.

S.B., again, true to its mission of reconciliation, describes *maya* as an aspect of God with the threefold manifestation as matter, knowledge, and the reality sharing the nature of God. The various connotations that the word 'maya' convey have been woven into one. *Maya* that was considered as magic in the *samhitas* came to be associated with the creation due to the magic-like transient nature of the creation. Later on, the creation as the Mother Nature was deified and made subservient to the Supreme Ruler, the creator God, just like in most of the religions around the world. The *upanisads* emphasized the epistemological meaning of *maya*, the *Samkhya* of Kapila considered *maya* as the material cause of the creation (which corresponds to *Prakrti* of the *Samkhya-karika* of *Iswarakrsna*), and the agamas deified *maya* as the consort of God. S.B. accepts all these meanings into its fold explaining that all the meanings represent a single entity, which again is non-different from God, the Supreme Reality. The introduction of a new name is aimed at showing that God is infinite, and the transitory creation is only an infinitesimal part and potency of God. Thus, *maya* is only a name of a part of God; it is institutionalised only in order to widen the understanding about God, who while also being the created world is infinitely larger than it. In other words, being also immanent in the creation, God transcends all.

Ch-2, the doctrine of Incarnation: The creation has a design and a purpose. God is not the creator; even after creating, He maintains it with great care. In order to guide the mankind personally, God also incarnates in the world and establishes certain principles as required at a particular time in the land of his descent. The idea of incarnation is unique to the *vaisnava* thought. It differs from the similar ideas as found in other religions such as Judaism, Christianity, Islam, Buddhism, Jainism and others wherein God sends 'son', 'prophet', 'messenger', or one can
acquire godliness with the help of arduous spiritual efforts. According to S.B., God himself incarnates in part or particle for accomplishing his special mission.

Thus, S.B. idea of God requires discussing the nature of God, the nature of *maya*, the nature of the creation, and God's sustaining activities as incarnations.

Ch-3, the concept of Individual, discusses the idea of an individual. The idea of individual in most of the religions is split into two sides: one is existential and the other is metaphysical. It has always been a spontaneous urge of Man to search for the metaphysical. This search marks the beginning of his religious life.

The idea of the individual discusses the origin and the real nature of the self as different from its mundane nature. It also analyses Man's psychology, his place in the world and his relationship with it, maxims of morality, and his quest for the source of his existence. The study on the self deals with the study on mind, the theory of karma which is at the pivot of Indian thought and eschatology based on it, maxims for the people having different tendencies of mind and belonging to different stages of life, the universally applicable laws of morality as well as the nature and the purpose of the world.

Thus, the study of individual self entails the study of a part of metaphysics, psychology, and ethics. It also introduces us to various ways to delve into the origin of the self. The idea of the individual self as found in S.B. is more-or-less a replica of what most of the schools of Indian Thought have been propagating over centuries. The idea has probably the soundest philosophical foundation among all similar ideas belonging to other religions; therefore, the idea has a great universal appeal.

Ch-4, the concept of *summum bonum*: Equipped with an adequate knowledge of the metaphysics of S.B., the study turns towards the idea of *summum bonum* that, according to S.B., is nothing but drawing Man to God and godliness. Although the supreme reality is one, the idea of the highest attainment- *summum bonum*- may differ among the followers of the spiritual course. Some may consider the perfection of virtues in life as the highest attainment; they may not
require any metaphysical reality to depend upon for their advancement. Some atheistic schools of thought do not find the necessity of Godhead in their pursuit of perfection in life. They define the *summum bonum* as pure peace; their approach may be individualistic. On the other hand, the theistic schools aim to approach the Supreme Reality as the fountainhead of all goodness and model the spiritual life on it. Among theistic schools of thought also there are varying ideas about the nature of that fountainhead of all goodness—as one, as more than one, as being formless, as having a form or multiple forms, as ultimately personal, or as impersonal.

S.B. demonstrates its eclectic nature in this regard as well. It gives due respect to almost every important concept of the *summum bonum*. As it belongs to the theistic school, it obviously describes elaborately, and highlights the theistic ideas of *summum bonum*. However, it does not omit from its purview the atheistic ideas. Given so many ideas, it is but natural for a *sadhaka* to be confused as to which is the correct idea of the *summum bonum*. In order to pinpoint the exact idea that S.B. preaches, I have tried to establish a hierarchy of such ideas as found in S.B.. The hierarchy clearly charts the path for a *sadhaka*. None of the theistic or atheistic concepts of *summum bonum* is false; it only indicates a degree of our understanding of the Supreme Reality and our approach to it. Each of the concepts of *summum bonum* is important at one or the other stage towards the Infinite.

The hierarchy has the following ideas as its constituents:

The idea of *moksha*, or liberation from miseries or the transmigration: The ideas similar to it are the ideas of Nirvana, Apavarga, Ekantitvam, Kaivalyam, Samadhi and others as found in Buddhism, Jainism, Raja-yoga of Patanjali, and others. The follower of these concepts may not require nurturing any theistic belief.

The idea of *Atmajnana* is similar to *Moksha* in many ways. It consists of the knowledge of the 'self'- its nature, place, as well as value in the creation, and the purpose of its existence. It can also be individualistic and atheistic.
The idea of *Visnupadam* has its origin in the *Pancaratra agama* to which S.B. owes much of its content. *Visnu* is the Supreme Reality necessarily having personality, form, and an abode. He is the paragon of all goodness-*Bhagavan*. *Laksmi* is his consort, *Vaikuntha* is his abode where he stays along with his votaries who are pure in all their being, and attending all the time on *Visnu*.

A *sadhaka* worships *Visnu* with the aim of attaining his servitude. There are four forms of the consummation of this achievement- sharing the proximity and the abode of as well as having the form and powers of, *Visnu*.

*Brahmajnana* or *Sayujya*: As we observe from the description of the above-mentioned concepts of the *summum bonum*, they are all partial and in some way contradicting with one another. S.B., therefore; does not preach any of those as the final beatitude. Having absorbed the spiritual traditions of different lands over thousands of years, S.B. is convinced that the Supreme Reality is infinite, and that the life finds true meaning in ceaselessly widening horizons of knowledge about It as well as about one’s achievements. The Supreme Reality is the only ultimate existence; life, being a part of it, must converge with It. This is the idea of *Sayujya* or *Brahmajnana* as the *summum bonum*.

Most of the scriptures of Indian thought, as also most of the philosophies and religions are content with their search for the highest attainment at this stage. With this attainment, a *sadhaka* naturally remains oblivion of his body, and consequently, abandons it in a short time.

S.B. does not consider this as the end either. It claims to be the supreme scripture of life. It believes in living - living in God, with God all the time. God is infinite so, the devotee wants to imbibe him through innumerable mouths in numerous ways. This purpose, which is the crux of *Bhagavat Sadhana*, is also known as *Para-bhakti*. It is considered as the fifth attainment above the four well known to the Indian thought viz., prosperity, carnal enjoyments, morality, and liberation. We have devoted, in part-3, a chapter on the topic considering its supreme value for S.B. in particular and the Bhagavat religion in general.
PART-II
Ch-1, the fundamentals of the Bhagavat sadhana: As we have seen, part-1 of our study deals with the philosophical concepts fundamental for navigating the spiritual course. Knowledge of the fundamental concepts removes many obstacles that a sadhaka otherwise encounters. An uninformed sadhaka squanders his mental energy and time in his attempt of formulating the concepts. The basic scriptures of every religion enable a sadhaka to make a smooth beginning. Then, knowledge of the scriptures is not sufficient to make a sadhaka out of a worldly-minded soul. There are contradicting views in the scriptures, stiff resistance from the mind full of desires, and the circumstances that determine one’s urge for the subtler truths and nobler life. There are certain pre-requisites of spiritual path such as dispassion for the mundane life, attraction for the divine qualities, tendencies favourable to leading the spiritual life, a spiritual guide capable of removing doubts, and others.

The chapter also introduces a sadhaka to various modes of sadhana, which are unequivocally accepted by every school of Indian philosophy. These are karma, jnana, and bhakti yogas, adopting one or more of these, as advised by the spiritual guide, a sadhaka charters his course to his goal. These are supported by the auxiliary modes like raja-yoga, and, in certain quarters, tantra-yoga. S.B., however, minces no efforts to emphasize that no mode can yield supreme success in isolation; all the modes are complimentary. Of course, a sadhaka can chose a particular mode as a predominant one with others as auxiliary. Here also S.B. demonstrates the eclectic attitude, which gives it a universal outlook.

A part of our study is devoted to tantra-yoga of S.B.. S.B. being a satvata samhita (a book belonging to vaisnava cult as different from saiva and sakta cults), it is curious to note that some significant elements of tantra-yoga are accommodated in Bhagavat sadhana. The scholars of S.B have not highlighted this particular aspect of S.B.. We have not only found certain elements of tantra-yoga expressed in S.B., but also traced some striking similarities between the two modes which lay quite hidden in some of the passages of S.B., particularly a part of canto-V. This brings us close to the fact that all the modes of sadhana, as
experimented by the wise of this land from pre-Aryan times up to the Moslem invasions through the powerful influences of Buddhism and Janism, have the same or similar goal.

Ch-2, Karma-yoga: The karma-yoga of S.B. is a deviation from the vedic ritualism under the combined influence of the Bhagavat Gita, Alvars, and Buddhism. At many places, it disparages vedic ritualism by rationally re-interpreting it. The vedic sacrifice cult is replaced by non-violent ways of worship. The self-surrender is at the nucleus of bhakti-yoga of all vaisnava cults in general, and S.B. in particular. In the process of surrendering one’s will to God’s will, a sadhaka is asked to observe the ways that suits his tendencies and station in life. These ways are called ‘varna- asrama dharma’. The karma-yoga of S.B. delineates proper ways for all kinds of people belonging to various professions. The aim of all actions, however, is to become free from the desire to actions because, any action has a motivation behind it, and every motivated action binds. The freedom from any desire to action is known as the state of Naiskarmya, which can be equated with the concepts of summum bonum such as Moksha, Kaivalyam, Ekantitvam, et cetera. Thus, whereas the vedic ritualism indulges man in action, the karma-yoga of S.B. aims to free him from the chain of actions.

Ch.-3, Jnana-yoga: Jnana-yoga puts emphasis primarily on the Reason. A sadhaka seeks a rational explanation of each of his metaphysical concepts, and tries to place reason over his feelings. In the process, he negates most of the ideas just in manner of the Socratic dialectics, and arrives at the Cartesian conclusion that the ‘I’ cannot be negated. The grandeur of jnana-yoga is that it does not stop at the phenomenological ‘I’, but goes ahead in search of the real nature of that ‘I’ too- the search that leads him to the permanent Ultimate Reality, which is stands eternal among changes, and transcends names and forms of the phenomenological ‘I’. Jnana-yoga is founded on the upanisadic wisdom and mysticism. Jnana-yoga begins from the most accepted way of knowing, namely, perception. A sadhaka searches the Truth through each of the ways of knowing such as perception, inference, verbal authority, vyapti, and others. S.B., however,
does not lay great emphasis on these ways of knowing considering their limitations in giving a direct knowledge. It introduces two ways of knowing that are vital for a sadhaka’s attaining the immediate knowledge. They are Tapas (austerity) and Atmasamvid (realization of atman). The two give direct access to the Truth. Meditation is the most potent means to knowing the Truth. S.B. also presents few ways of meditation. Lastly, we have tried to put together the ways of a jnani (the wise), which remain as a model before a sadhaka. The ways of the wise remain above cult and creed. The universality of jnana-yoga is so much pronounced that it has a potential to take into its fold any sadhaka whether belonging to a religion or an atheist.

Ch-4, Bhakti-yoga: The kinds of devotion (such as pure, mixed, and impure) as well as the modes of devotion (such as listening and singing of God’s names & deeds, remembering God, serving God & his devotees, praying & saluting before God, cultivating the feelings of servant or friendship toward God, lastly, total submission to the will of God) are discussed at length. The immediate aim of bhakti-yoga is to attain the nature of one’s chosen deity. The bhakti-yoga of S.B. is largely influenced by the Alvars of the south India, and, in turn, has influenced most of the acaryas after Ramanuja. The depth of the bhakti-yoga of S.B. has immersed in it the devotees from the peak of the Himalayas to the tip the southern shore, and from the western borders to the eastern edges of India. The great acaryas like Madhva, Nimberka, Vallabha, Bhaskara, the saints like Caitanya, Samkardeva, Nanaka, the devotees like Mira, Narasimha, the poets like Jayadeva, Narayan Bhattatiri are but few examples among the vast community of devotees that has been taken in its sway by the bhakti-yoga of S.B.

At the end of the chapter, I have also described kriya-yoga detailing the methods of worshipping the deity. S.B., however, does not lay a great emphasis on kriya-yoga. Kriya-yoga is a gift of the Pancaratra system, which, again, has modified certain vedic rites to suit its own necessities.
Ch.5, the auxiliary yogas: *Raja-yoga* and *Tantra-yoga*, considers one of the most popular of the yogas viz., *Raja-yoga* of Patanjali as well as the mysterious most yoga viz., *tantra-yoga*. The eightfold path as delineated by Patanjali is ubiquitous in all kinds of *sadhana* having an Indian parentage, whether Hinduism in general or Buddhism, Jainism and Sikhism in particular. *Raja-yoga* is considered as a 'scientific' yoga because of its claim that the perfect practice of its tenets gives similar results to anyone irrespective of age, sex, race, cult, and creed. Due to its 'scientific' appeal, it is an indispensable auxiliary to every other yoga.

*Tantra-yoga*, although divided into many branches such as *Saiva, Sakta, Satvata, Baudhaha, Jaina*, and subdivided further on, is commonly associated with the *sakti*-worship. Due to certain awe-inspiring rites associated with it, it is scorned at and shunned particularly by the sober and non-violent vaisnavism of which S.B. is an important book. Nevertheless, owing to its universal inclination and eclecticism, S.B. boldly accepts the truths of *sakta-tantra* as well. The elements of tantrism are wrapped up in such a manner that most of the scholars have either missed them or considered them unworthy of their attention. Apart from certain passages, which distinctly mention the famous yoga of piercing six plexuses, the geographical descriptions of canto-V are pregnant with the elements of tantrism. I have prepared a table of comparison between the description and the tantric elements, showing a clear relation between the two. In my opinion, the topic is potent to be explored as a research area.

**PART-III**

The concluding part the study considers the goal of the *Bhagavat sadhana*, namely *Para-bhakti*, criticism of S.B., and the conclusions from my study.

Ch.1, *Para-bhakti*, discusses the final beatitude of the *Bhagavat sadhana*. Although considered as a kind of devotion, *Para-bhakti*, in fact, is the consummation of all kinds of spiritual experiences that are attainable through various modes of *sadhana*. The devotee enjoys a unique mystical relationship with God encompassing the Impersonal Infinity as well as his own limited personal self. His own boundless knowledge of, and love for, God enables him to
experience various levels of spiritual consciousness. He is a liberated person (having attained *Moksha*) having the knowledge of his Pure Self (*Atmajnana*) as well as that of the Universal Being (*Brahmajnana*). He may commune with God having numerous forms at different times (*Visnupadam*), or experience the unity of his own self with God (*Sayujya*). Again, while retaining his personality for communing with God, the devotee may resort to one or more of various attitudes such as that of a friend, a lover, a servant, a relative, and other. In the end we have portrayed the characteristics of the *Bhagavatottama*, a person endowed with the supreme experience of *Para-bhakti*, which gives us an idea, although a faint, of what impact the supreme mystical experience has upon a person.

*Para-bhakti* as the climax of spiritual experience is unique to the *Bhagavat* religion and S.B.. The Bible, the New Testament, the Sufism, as well as certain mystics do introduce us to one or more aspects of similar experiences but S.B. includes in its gambit most of them. Hence, the religion propounded by it is not only a possibility of being a universal religion but rather a necessity of being one.

Ch-2 is an overview of certain criticisms of S.B.. I have also tried to forward defense to some of the criticisms to the best my understanding.

In ch-3, I have drawn the conclusions from the study, chief among them are the practicality and universality of the *Bhagavat sadhana*. Some of the major conclusions are as follows:

The first and foremost of the conclusions drawn from the study of S.B. is that the book is in and out practical, that is, every single idea that it explores is aimed at putting the idea into direct experience.

The philosophy of S.B. and its practice have the values that are of universal import for the seeker of those values irrespective of his/her land, religion, class, and sex. The religion professed by S.B. has the potential of being the universal religion, which is the need of the age.
S.B. is the melting pot of most of the vedantic schools. Although there is no denying the fact that its philosophy leans to the Advaita largely, S.B. makes it a point to include the salient features of most other brands of Vedanta in its realm.

The universality of the religion that S.B. preaches is pronounced in its concept of God. God is the personal as well as the impersonal reality. He can be worshiped in any form that suits the worshipper, as well as without having any form. He is transcendental as well as immanent in the creation. He can, and he does incarnate in the world for specific reasons. He is the material, efficient, as well as final cause of the creation. Thus, the Bhagavatam idea of God embraces every idea of the Supreme Reality ranging from the formless-impersonal Brahman of the Advaita Vedanta to the formless-personal Allah of Islam, from the personal God having a form that the Christianity, the Bhakti schools of Vedanta, and other sects of various religion believe in to the multiple incarnations of the divinity, or the prophets, that the Jainism, Buddhism, Judaism and other sects of various religions worship or adore. It also has a room for the idea that the cultivation of the highest virtues constitutes the aim of life in spirit of the Buddhism, Zoroastrianism, Sikhism, and many other religions as well as irreligious idealisms emphasizing humanism.

God being the material cause of the creation, the individual self is also made up of divine element; hence, each individual is potentially divine. Thus, there is abundance of hope for the unlimited happiness and knowledge for every soul.

S.B. founds the doctrine of devotion on the vedantic notion of 'Brahma satya'; that is, because God is the supreme truth, one must have God alone as the centre of one's life.

The doctrine of karma, by virtue of being a law of causation, is deemed infallible in view of traditional Indian wisdom. However, God is Supreme over any law. He can be propitiated with the help of ardent devotion aided by repentance in order to be free from the effects of karmas whether manifested or are yet latent. The infallibility ascribed to karma would leave scope neither for man's efforts to
undo the effects of actions committed in ignorance nor for the omnipotent reality of God.

The essence of karma-yoga is to become totally free from desires, and dedicated to God’s will even while performing the obligatory and mandatory actions. The ritualistic actions as ordained by the Vedas are not included in the periphery of karma-yoga. Similarly, philanthropy as a social service, the way karma-yoga has come be identified in the modern times, is also not confused with the yoga of actions.

The Bhagavat sadhana consists of the practice of all three yogas aided by parts of Raja-yoga and tantra-yoga in unison. The supreme goal is attainable only by engaging every aspect of one’s being, and not just one of the faculties, namely, cognition, volition, and affection in exclusion to others.

The Bhagavat way of life holds ground on the phenomenological quarters also as it provides the detailed guidelines regarding the complete moral life irrespective of one’s religious inclinations and preferences or lack of those. The morality, according to S.B., attains immaculate form if based on the non-dualistic foundations. The ideas of bhavadvaita, dravyadvaita, and kriyadvaita are the benchmark of the highest morality.

The aim of every yoga is to attain peace in life, while the Bhagavat sadhana leads farther on to show life in God after attaining peace of mind. In other words, the end of other sadhanas marks the beginning of the Bhagavat sadhana.

We hope that the work being undertaken by us will provide the academia a wider window to S.B. as well as to the Bhagavat sadhana. It is also hoped that a person not academically familiar with the philosophy of S.B. but finding interest in the universal values of life would equally find this work rewarding.